

BASHSHAAR



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A DISCUSSION ON GOD'S ATTRIBUTE OF CREATOR:

by Dr. Basharat Ahmad

English translation of an Urdu article
that appeared in *Basharat-e-Ahmadiyya*,
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From Dalhousie to Khijar:

In the year 1925, to recuperate from illness, I took 6 months leave from work to rest at the hill station of Dalhousie (In Himchal Pradesh, India.). Dalhousie was a popular summer retreat for those who could afford it. One such person, was a distinguished lawyer, who held naturalistic views (i.e., he was a follower of the views of Sir Syed Ahmad Khan, whose views were termed naturalistic, as he believed, for instance, that angels were only representations of natural forces.), whom I first met at the Friday Prayers which were led by Maulana Muhammad Ali.

Near Dalhousie is a beautiful scenic area Khijar. Encircled by mountains, is a wonderful green meadow, with its beautiful grass, which delights the heart and charms the eye. One is indeed mesmerised by the greenery. In the middle of the meadow is a small lake, wherein there is a tiny floating island, which is enchantingly moved hither and thither by gusts of wind. The meadow is

bordered on all sides by majestic trees, which are arranged in regular lines. To one's eyes, it appears as if these trees were marching down from the surrounding mountains and suddenly stopped at the edge of the meadow, as if arrested by the beauty of the scene in front of them. In short, to take the effort to come to Dalhousie and not visit Khijar was almost inconceivable. So one day, some friends, including the lawyer mentioned above, and I, went for a visit. The route was scenic with colourful flowers abounding. Cool, sweet water from the natural streams, was also readily available to refresh the weary traveller. Nevertheless, it was a walk of eleven miles, and, therefore, it was necessary to spend the way in conversation, so that the journey would pass easily. Many matters were touched upon, some of which were of a religious nature. Among these was one interesting topic, debated between the lawyer and myself. I cannot recall the exact words used, however, I will present the meaning in my own words. It is possible that somebody will find this of some benefit.

Has Creation always Existed?

My lawyer friend put forward the argument that creation must be co-eternal with the creator. Since God's attribute as creator has always existed, he argued, it follows that creation would also always co-exist with this attribute. In short, the attribute of creating is the cause, and creation is the effect, and where a cause exists, the effect would also be present. For example, a lamp is a cause and light is its effect. So if there is a lamp there will be light, or, where a sun exists there will be sunshine. We cannot say that the light is the lamp, or, that the sunshine is the sun. We can, however, definitely say that the light has always existed along with the lamp and that sunshine has always existed along side the sun. Similarly, creation has always co-existed along with the creator. This indeed, he concluded, is what the scholars and philosophers have written and this has also been accepted by the late Maulana Shibli (A well-known religious scholar of that time.).

I replied: First I will answer you, assuming that your example of the lamp is correct. From your example you pose that the relation of the creator and creation is like that of a lamp and its light. But, the lamp is self-existent, whereas, light has only a contingent existence. That is to say that a lamp exists in itself, while light does not have any separate independent existence. It is like an attribute which is sustained by the lamp. If the lamp is extinguished, then the light would vanish. According to this example, the creator is, therefore, self-existent and creation only has a contingent existence. So, if anything has any eternal existence it would be the essence of the creator and not the essence of creation, as creation does not exist in itself, but is only like an attribute. As creation does not have an independent existence, it is meaningless to state that it has in itself eternally existed.

The Example of the Lamp and its Light is Inappropriate:

This example of the lamp and its light, even though it has been put forward by many great scholars, and has unfortunately been also accepted by the religious scholars of Islam (who have tried to reconcile it with the religious teachings of Islam) is nevertheless totally inappropriate. "By the grace of God," I continued, "I will, today, prove the error of this argument." My lawyer friend perked up with interest on my statement. Listen, I said, if the relationship of the creator and creation is similar to that of a lamp and its light then it necessarily follows that God, too, is evolving for there could be no change in the light until its cause, that is the lamp changes. For instance, the more powerful the lamp, the more powerful its light would be. Only when there is a change in the lamp can there be a change in the light. In other words, change in the light is caused by change in the lamp. Now it is an accepted fact that creation is changing and progressing under evolution. Thus it follows, the cause, i.e., the creator, is also changing and progressing under evolution. When the cause, i.e., the creator, emitted a lower form of creation, then the creator was also at a lower stage, and now, as higher forms of creation have emerged, the creator, too, has progressed to a higher stage, and may indeed in the future, progress even further. My lawyer friend appeared quite annoyed at my argument. Regrettably, I continued, it never occurred to our religious scholars that this example is totally inappropriate. As they accepted the principle of cause and effect, the example of the lamp as a cause and light as its effect, was, therefore, considered correct by them, even though it is not appropriate.

God is a Purposeful Being:

The example of the lamp and its light was given by people who were primarily concerned with this world, and who only accepted God as the First Cause. Their observation of the continuous chain of cause and effect operating in creation, left them no recourse, but to accept a first cause. However, they did not allow this cause to have any purpose or intention. Instead, they believed this cause to be like a lamp needed for light, without being aware of any purpose of its own. But, we (Muslims), believe the first cause to be a Purposeful, Knowing and Wise Being. Why should we not believe this, when a special purpose is apparent in the order and arrangement of the Universe? The fact that each particle in this universe, both individually and in totality, is so bound in the straightjacket of the laws of nature, points out that there is some Wise, Knowing, Purposeful Designer. So we accept God to be a Purposeful, Knowing and Wise Being, and we further accept that He has created all creation for some purpose and intention. Furthermore, as the Quran states, "*fa'alol-lima yurid*" (The Holy Quran 11:107) (He does as He desires), therefore, all the laws of nature, and His own actions, operate under the jurisdiction of His will and intention. An appropriate example of His attribute of being a creator, therefore, should be given by a being, which in some small measure also acts purposefully, and possesses some quantum of knowledge and wisdom. Man, who under his own will fashions some object, is a more appropriate example of this attribute. A lamp, on the other hand, emits light automatically and without any intention on its part, i.e., light is emitted from a lamp or a sun, not due to any conscious intention on their part, but because their very nature demands that light be automatically emitted from them.

The Example of Man:

The sun or lamp, have no will or desire. Their attribute of giving light is not subordinate to any intention, but is something automatic. God's attribute of creation is subordinate to His will, as the Quran states, "*iza arada shaiun ay-yaqula lahu kun fayukun*" (The Holy Quran 36:82) (when god desires to create anything He states be and it is). So, if there is any similitude of God as creator, then it must be a being that also possesses a will, and such a being is man and not a lamp or the Sun which do not possess any will. A man has a specific purpose in mind when he creates a watch. But the fact that he has once made a watch, definitely does not mean that he must then, uncontrollably and unintentionally, continue to automatically make watch after watch, and no matter how much he desires to cease this activity, be compelled to continue making watches. We would laugh at such

a picture, for we all know, that the making of watches is subordinate to a man's intention and desire. This attribute, therefore, can only find expression as and when intended by man: He can make a watch if he desires, and if he so desires, not make a watch. It is definitely not correct to say, that man's ability to make watches, requires that watches should at all times and all places be coexistent with man. In the same way, God's ability to create is subordinate to His will. Whenever He desires He can create something and whenever He so desires, He does not need to create anything.

Attributes and their Potential Existence:

To sum up, God's attribute of a creator can in no way require, that without his intention and beyond his control, things be continuously created. Therefore, God's attribute of creator does not mean, that like himself, creation would always be necessary. God has always existed and his attributes have always existed, too. Nevertheless, the attributes that are subordinate to His will and desire, although they have always existed potentially, are only activated as and when He so wills. The Quran also tells us this: "*iza arada shaiun ay-yaqula lahu kun fayukun*" (The Holy Quran 36:82) (when He intends a thing He says be and it is). Because man is a being with a will and intention, one can perceive that he also possesses the potential to carry out various deeds. However, these deeds are only actualised as, and when, he so desires. So, to believe that the attributes of God, Most Great, whose will is All-powerful, can only be manifested in an automatic manner, is to believe that God is a mere constrained being and this just shows a lack of knowledge of God and the blind following of irreligious people. In short, by following this belief, the naturalists, and the unthinking scholars and philosophers, have mistakenly accepted God as a kind of cause, which in some automatic manner causes things to happen. For example, the steam in an engine, without any intention on its part, is bound to cause motion in the engine. So, in this example, the movement of the engine and the presence of steam are bound to occur together. But the truth is that God acts according to his purpose and intention, and, therefore, we must accept God as a cause, that creates an effect as per His desire and intention, and, not because He was in any way constrained to do so. Take the example of the man who made the engine for some purpose: When the engine was not present the man still existed and his capacity to make the engine existed. So, when he desired to make the engine, this capacity became activated, and he made the engine.

God's Power to Create has Always Existed:

In the same way, God has always had the potential to create. So when He intended to bring forth creation, this capacity was activated, and creation came into being. To sum up, it is totally wrong to say that creation always co-existed with God. His power to create did indeed co-exist with Him from eternity and was activated (and is still activated) as and when He so intended. The blind following of materialists/atheists in this matter has caused the naturalists to deny the efficacy of prayer. Steam in an engine will never hear you, no matter how much you shriek and cry for it to stop, rather it will continue to propel the engine, even if it causes the engine to fall into a ditch and cause the death of people; for it is bound under the law of physics, which it must fulfil. But, a human being with a will, listens to us, may have mercy on us, can reward us, and can act purposefully in this world to benefit others. So, if God is a Purposeful, Sovereign, Knowing, Wise, Merciful and a Generous being, then why should we accept the naturalists view, that He is beyond the reach of His created human beings: That He keeps Himself totally away from the affairs of this world and does not listen to our pleas, and like the steam in an engine, is a lifeless constrained being, so that whether He exists or not has no practical import. In short, and I seek the refuge of God from such views, God is no more than a stone idol, on which the Quranic statement "*Alazi yuniqu bima la yasmao illa dua'a wa nida'a*" (The Holy Quran 2:171) ("one who calls out to that which hears no more than a call and a cry") is applicable. In other words, a person can cry his life out in front of God, and plea forlornly, but God, poor being can hear nothing: He, poor thing, is a being without any will or control, whom fate set up as the first cause. His working is subordinated to some law, i.e., He is only a lifeless machine, which without any intention of its own, is continuously fashioning new creations. Such views can only be called materialism. By God, would one accept that in created beings one can find will, knowledge, wisdom, understanding, planning, control and power, but in the creator of these beings these attributes are absent. A purpose is apparent in the fashioning of the entire universe, which forces us to acknowledge the presence of a Supreme, Purposeful being. Yet, strangely when we humans seek to deduce (knowledge of His attributes from the universe) we tend to overlook that God has a will, and, therefore, anything that a created being with a will can do, the creator with a will must certainly be also able to do. We reduce God in His relationship to His creation to an automatic cause, and not to His rightful position of a purposeful willing being. So, we need to remember that God's attribute as a creator is subordinate to His will.

Therefore, the fact that God's ability to create is eternal does not necessitate that creation has also been eternally with Him. Creation only appears when the attribute of creation is activated under God's intention. "So Praise be to God, the Lord of all the worlds" (*"fa-alhamdu lillahi rabbil alameen."*) (The Holy Quran 1:1.)

Revolution in Islamic Countries

All modern conceptions of state have one thing in common; material benefits have so obsessed the views of the civilized world that God and religion have been relegated to the corner of oblivion and the higher values of life are utterly neglected.

The responsibility for this state of things rests entirely with the materialistic concept of the state. Every state must necessarily be invested with power, with which it may stop aggression and protect the weak, dealing out fair justice to all. However, materialistic outlook on life has made man more unscrupulous in the use of his power against fellow man. The result is that the increased powers of the state, which must necessarily be exercised through individuals, are being used more for the enslavement and destruction of man than for his deliverance from tyranny and upholding the cause of truth and justice. Even in so-called 'Islamic countries' where the call for revolution sounds louder and louder these days.

It is to remedy this evil that Islam requires the vesting of state authority in the hands of men who are God-fearing before all. Righteousness - fear of God and regard for other people's rights - was a necessary qualification for the ruler to rule. Spiritual force alone could enable a man to control the powers which temporal authority gives him and which, in the absence of such force, are often in danger of being abused.

Every one who was entrusted with any authority was told that he was a ruler in his own sphere and that he was responsible to God for those placed under his trust:

"Everyone of you is a ruler and he shall be questioned about his subjects; and the man is a ruler over the people of his house and he shall be questioned about those under his care; and the woman is a ruler over the house of her husband and she shall be questioned about those under her care; and the servant is a ruler so far as the

property of the master is concerned and he shall be questioned about that which is entrusted to him." (Saying of the Prophet Muhammad)

Justice was declared to be the corner-stone of the State which the Prophet founded; in dealing equitably no distinction was to be made between friend and foe, between people whom one loved and those whom one hated:

"O you who believe! Be upright for Allah, bearers of witness with justice; and let not the hatred of a people incite you not to act equitably: act equitably that is nearer to piety; and be careful of your duty to Allah, for Allah is aware of what you do." (Quran,5:8)

"O you who believe! Be maintainers of justice, bearers of witness for Allah even though it be against your own selves or your parents or near relatives - whether he be rich or poor, Allah has a better right over them both. So follow not your low desires lest you deviate. And if you distort or turn away from truth, surely Allah is Aware of what you do." (Quran, 4:135)

In a state, some men have necessarily to be placed in authority over others, but those placed in authority have been repeatedly warned that they would be answerable to God, first of all, for what they did in the exercise of authority. The warning to David is a warning to every true believer:

"O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning." (Quran,38:26)

Source: The Religion of Islam by Maulana Muhammad Ali

THE ART OF PERSONALITY

"And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height. All this, the evil thereof, is hateful in the sight of thy Lord." (Holy Quran, 17:37-38)

Man often expresses himself in the form of vanity, pride, or conceit. Vanity expressed crudely is called pride. Had it not been for this spirit working in

every being as the central theme of life, no 'great' or 'small' people would have existed in the world. All virtues and every evil are the offspring of this spirit. The art of personality is to cut off the rough edges of this spirit of vanity, which hurts and disturbs those one meets in life. The person who says 'I,' the more he does so, the more he disturbs the minds of his listeners.

Many times people are trained in politeness and are taught a polished language and manner; yet if this spirit of vanity is pronounced, it will creep up in spite of all good manners and beautiful language, and express itself in a person's thought, speech, or action, calling aloud, 'I am, I am!' It is something which is the hardest thing to suppress and to control. But struggling with it beautifies it more and more, and makes more and more tolerable that which in its crude form is intolerable. Indeed one of the greatest challenges in life!

"And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster. And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses." (Holy Quran, 31:18-19)

Sources:

- *The Art of Personality*
- *The Holy Quran*

ISLAMIC NEW YEAR & HIJRA

The Islamic year 1432 started on December 7 with the month Muharram. The New Year is connected with the exodus of the Prophet Muhammad (pbuh) and his small group of followers from Makkah to Madinah, in the early years of the Prophet's mission.

Prophet Muhammad was born in 571. He came in a country where idolatry, alcohol, adultery, etc. were normal. His high morals distinguished him from other Arabs, which earned him the nickname *Al-Ameen* (the Trustworthy).

At the age of 25, Prophet Muhammad married the 40-year old widow Khatijah, and 15 years later when he received his first revelation, she became his first follower.

With the growth of Islam, opposition to its followers became increasingly stronger, and a

group of about 100 Muslims left for Abyssinia (now Ethiopia), where the righteous Christian king gave them permission to stay. After more setbacks (among others, the death of Khatijah and Abu Talib, the Prophet's uncle and protector) the situation in Makkah became unbearable and the need arose for the Muslims to leave Makkah. This migration (*Hijrah*) was so unprecedented at that time that the Islamic era started in that period.

In 4:97, the Holy Quran commands Muslims to move away if they are not allowed to profess their religion in a normal way: ***"Was not Allah's earth spacious, so that you could have migrated therein?"*** And if we obey this command, Allah promises us: ***"Whoever flees in Allah's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah."***(4:100)

Therefore, it is not a valid excuse for Muslims to say that they cannot profess their religion due to 'oppression'.

In our daily lives too we might experience times where the need arises to withdraw from certain types of company (a sort of minor *hijrah*). The Holy Quran commands us thus: ***"When you hear Allah's messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them."***(4:140)

Therefore, it is not allowed for Muslims to be in company where the Quran or any other revelation from Allah is being mocked. On the other hand, the Quran instructs Muslims to be in good company: ***"And keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds."***(18:28)

We wish all of you a blessed Islamic year 1432, full of wisdom, happiness, health, and good company.

BASHSHAAR
(Bringer of Glad Tidings)
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THE CREATION

Let us ponder for a moment the environment and the conditions that we are living in. We live in a world subtly planned and designed with all possible details. Even the systems in the human body alone are overwhelming in their perfection; the perfect cooperation between our heart, lungs, liver, etc. And beyond there is the sun, millions of miles away from our planet, which provides the light, heat and energy that we need. The distance between the sun and the world is so finely adjusted that this source of energy neither scorches the earth, nor freezes it to death. And had the atmosphere not existed, there would not be a single living thing on the earth.

The man who considers these things one by one, will sooner or later question how he himself and the universe he lives in came into existence and how they are maintained. When he investigates it, two alternative explanations will present themselves.

One of these explanations tells us that the whole universe, planets, stars and all living things came into existence on their own as a result of a series of coincidences. The second alternative tells us that everything we see is created by a Creator Who has superior wisdom and power over everything; that nothing could possibly have come into existence by mere chance and that all the systems around us are planned and designed by a Creator, Allah.

"Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder? Then turn the eye again and again - thy look will return to thee confused, while it is fatigued."(Quran,67:3-4)

Source: The Importance of Conscience in the Quran (Harun Yahya)

CONSCIENTIOUS PEOPLE

Conscientious people can feel at ease only in the company of those with similar attitudes. In order for one to be friends with someone, one has to like his manners and character. Someone who strives to draw near to Allah wishes to be in such environments with which Allah will be pleased. This is the command of Allah:

"Keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this worlds life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds." (Quran 18:28)

Since the conscientious person feels a great aspiration for paradise, he tries to establish a similar setting in the world to that in the paradise. He talks with the believers as he would talk with those in paradise. And in the same way that paradise has a perfect cleanliness, he maintains the highest level of cleanliness possible in the world. He tries to eliminate all of the factors that would not exist in paradise - factors that are peculiar to hell.

By following his conscience, one is meant to prepare himself for his life in paradise and educate himself to be worthy of paradise. Allah states that those who do right actions prepare their place in paradise:

"Whoever disbelieves will be responsible for his disbelief; and whoever does good, such prepare (good) for their own souls."(Quran 30:44)

The atmosphere in paradise will be ruled by the joy and happiness of those who have been recompensed according to the best of what they did and this atmosphere will last forever. The beauty of paradise is recounted in Quran 36:54-58:

"So this day no soul is wronged in aught; and you are not rewarded aught but for what you did. Surely the owners of the Garden are on that day in a happy occupation. They and their wives are in shades, reclining on raised couches. They have fruits therein, and they have whatever they desire. Peace! A word from a Merciful Lord." (36:54-58)

Source: The Importance of Conscience in the Quran (Harun Yahya)

RESPECT FOR ONE ANOTHER'S DIGNITY

"O you who believe! let not (one) people laugh at (another) people, perchance they may be better than they, nor let woman (laugh) at (other) women, perchance they may be better than they; and do not find fault with your people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

O you men surely we have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware." (Quran, 49:11-13)

These verses deal with some of the evils rampant in the so-called civilized society, and which corrupt a society to its core. These evils arise mostly with wealth, for, living in luxury and comfort; people are pleased with the hobby of fault-finding to overrun one another in business or other private affairs, thus creating mutual hatred which causes brotherly affection and friendly concord to fade into oblivion.

The principle of the vast brotherhood of mankind is laid down for moral reformation, through a better mutual understanding between different races and colours. The Quran reminds people that they are members of one family, and that their divisions into tribes, communities, nations, or races should not lead to estrangement from, but to a better understanding of, one another.

True superiority of one individual or nation over the other is not in colour, rank or wealth, but in moral greatness. Whosoever puts his energy into the effort for self-preservation and good to humanity is great and dignified, and has attained to paradise, the goal of life. Such a one has served his Lord and His creatures, and proved himself worthy of the bounties of the Father-in-heaven.

The above are some of the moral rules from the last Book revealed to mankind. It shows the moral height to which Muhammad (pbuh) wanted his followers to aspire. The atmosphere he wanted to create was one of mutual love and sacrifice; the society he

wanted to foster was one in which man, in spite of the animal instinct so engrafted in his nature, might act reasonably, conduct himself nobly, and discharge his duties in a manly and dignified spirit.

Source: What is Islam

NECESSITY OF TRIALS

This Note contains support from the Quran for all brothers and sisters affected by terror in the Gaza strip, Pakistan, or any other place in the world.

"O you who believe, seek assistance through patience and prayer; surely Allah is with the patient. And speak not of those who are slain in Allah's way as dead. Nay, (they are) alive, but you perceive not. And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall return. Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course."(2:153-157)

"Those who fled and were driven forth from their homes and persecuted in My way and who fought and were slain, I shall truly remove their evil and make them enter Gardens wherein flow rivers - a reward from Allah. And with Allah is the best reward." (3:195)

Trials needed to distinguish the steadfast believers from the others

"Do you think that you will enter the Garden, while here has not yet befallen you the like of what befell those who have passed away before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!" (2:214)

"Do men think that they will be left alone on saying, We believe, and will not be tried? And indeed We tried those before them, so Allah

will certainly know those who are true and He will know the liars."(29:2-3)

"If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know (and purge) those who believe and take witnesses from among you. And Allah loves not the wrongdoers. Do you think that you will enter the Garden while Allah has not yet known those from among you who strive hard (nor) known the steadfast?"(3:140,142)

The steadfast should remain happy under good and bad circumstances

"And among men is he who serves Allah, (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss."(22:11)

Observe patience when insulted

"You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this is an affair of great resolution." (3:186)

Leaders receive power as a test

"And He it is Who has made you successors in the land and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful."(6:165)

"It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act."(7:129)

Indeed a clear warning for worldly and other leaders who misuse their power!

In conclusion, some advice from Luqmaan to his son:

"O my son, keep up prayer and enjoin good and forbid evil, and bear patiently that which befalls thee. Surely this is an affair of great resolution." (31:17)

THE QUALITIES OF A SINCERE MUSLIM

1. One who sacrifices his life and all its interest in the path of God, makes complete submission to Him, and resigns himself wholly to His Will.

2. One who engages all his faculties in devotion to God, eschews every act of disobedience, and prostrates himself before Him.

3. One who shuns, as far as possible, every path of evil, and avoids occasions of the displeasure of God.

4. One who seeks God with true sincerity and exalted magnanimity, and shows firmness and loyalty unshaken under the severest trials.

5. Such a person must have a union with God which cannot be cut asunder by swords, nor burned by fire; adversity cannot loosen the tie, the death of the nearest relatives has not the slightest effect upon it, the separation of the dearest objects does not interfere with it, and the most fearful calamities do not shake it.

6. He is willing to subject himself to every disgrace and affliction for the sake of God, and turns to Him with such exclusive devotion and sincerity as to regard all others beside Him as dead.

7. Death comes over all his passions and desires. In short all the members of his body and all the faculties which sustain him are made to work in total submission to God, and his life and death have no other object but the pleasure of God.

Source: aaail.org

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in cherished memory of her beloved husband
Dr Abdul Habib Sahu-Khan, MBE., M.B., Ch.B (NZ),
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Inna Lillahi Wa Inna Elaihi Raajioon.
(Surely we are Allah's and to Him we shall return. (Al Baqarah, 2:156)